

124
P E T E R S
NET LET DOWNE:
O R,
THE FISHER AND
THE FISH

B O T H

Prepared towards a blessed haven.

Delivered at a Synod at Chipping-Norton
in Oxford-shire; By R. MATTHEW
a neighbour Minister.

Reviewed by the Author and published.

MATTH. 13. 47, 48.

The Kingdome of Heaven is like unto a net that was cast into the Sea, and gathered of every kinde.

Which, when it was full, they drew to shore, and sate downe and gathered the good into vessels, but cast away the bad.



L O N D O N,

Printed by George Miller for George Edwards, and are to be sold at
his house in Greene-Arbour at the signe of
the Angell. 1634.

NET LET DOWN

THE FISHER AND

THE FISH

BOTH

Thoroughly revised and illustrated

Delivered at a syndicate of shipping

in the City of London By R. MATTHEWS

a neighbourly illustration

Reviewed by the author and published

MATTHEWS 1874

The King's House of Commons is the only one which has been introduced and
and every one
It is the only one which has been introduced and every one
into the world, and every one



LONDON

I have by George Smith for a long time and in to be sold at
his house in Green Street at the sign of
the Angel 1874



TO
THE RIGHT
WORTHY ENNOBLED

Mr. WILLIAM MURREY, *one of the Groomes*
of his Majesties Bed-chamber, all de-
sirable happinesse in CHRIST

IESVS.

(**)

Truly learned and nobly Verruous,



HE greeting of the *Pilgrim* to
the *Prince* by way of *Vota* and *Grates*, *Requests* and *thankes* no-
teth to my observation those
two as Rounds, whereby inferi-
our persons aspire to Personages
of *Elevation*. The former where-
of weaker, by reason of its reflexe upon the subject,
not usually adventured upon, unlesse strengthened by
some relation of neereneffe, or els merit under either
act or hope: To this I feare to hazard my timerous
step; least, rising in nature of a light *exhalation*, I be
dejected, vanishing into a precipitate *Meteor*: The
later I pitch upon in this enterprise being stronger, by

Ulysses.
Alcinous.

The Epistle

its aspect unto the object, and therefore likely to beare a modest assent, with hope of either acceptance, where the Patron apprehends reality of cause, or (at least) of attention where it finds a generous eare. Not longer to offend the publique good by staying your noblenesse importances with private suspensions. It hath pleased the *high and immortall God*, in his provident administration of these inferior mortalls, upon the payment of natures debt by the right noble late Earle of *Downe*, and his worthy eldest Sonne deceased, to assigne the education of the tender Grand-childe to the most pious care of the *nurcing Father* of our Church and Countrie, a Guardian paralll to whom, it were pride or worse to desire. His Gracious Majesty hath cleared his both Princely wisdom, and royall faithfulness in referring, or rather preferring that important charge to a Personage so neere and deare unto his *royall person* as your most worthy selfe. In which weighty undertaking you have auspicated prosperous beginnings, not only for the settling of the noble Orphan his estate; and that by preserving and augmenting the descent of honour from his worthy Progenitors; in establishing the state of the Tennants of antient and latter dependencie lately fluctuating in various feares: but (which most commendeth your godly sincerity) have taken such religious order for his personall education, whereby are discharged all his deceased Grandfathers feares (often by way of Reference to these times) intimated to me, (the Childe then unworthy, and fearefull undertaker) in the proverbe, *Better unborne then unbred*: having, according to the earlie promise of your most worthy and pious consort,

Dedictory.

sort, provided him a Tutor of both exact learning, and truly settled Religion, and that under the aspect of your own eye; and protect of your tender Ladies wing. So happy a change in my nobly hopefull Earles behalfe for me, (out of discontent in parting with the promise, and pledge of my support and breath of outward hopes) not to see, or to behold with silence, were to bring my selfe into just suspition of harbouring much selfe-love, and murmuring against heaven and earths wisest proceedings in that behalfe: I have therefore emboldned to your view an expression of much thankful impression, according to my module not so much presenting a gift, as paying the interest of no small sum of the young Earles debt in his defect, the totall by him generously acknowledged, the paiment only respited untill his riper knowledge of himselfe. For me to tender a Present *Homogeneous* to the estate of a rich Receavour (gold to the golden) were as the Oratour tearmes it, *ὁ δόσις ἀλλὰ ἐμπορία*, not a price of homage but a spice of brokery. I therefore make this choice to approve my services, and continue your favours rather in a Students name, then in a Hucksters nature: presenting to your first view the few lines of the following discourse, into which the perhaps overvaluing cares wished the publique eye a partnership. The style and mixt nature of it sheweth it prepared for a Synod of a mixt Audience. Where, by reason of sicknesse in some, and importances in more, a great part of my choice Hearers missing, the worke in part fell in fainting, no way (me thought) recoverable without a cordiall from some candid Patrons countenance, to lend it life of assent to their eyes, whose eares were bar'd

The Epistle, &c.

the hearing. To which if you please to afflate a new breath, enabling it under your propitious favour to creepe abroad towards the Lords *Treasurie* for the *Casting in a mite* amid my bretherens richer store, they, and I shall have new cause to rejoyce in your pious eminencie, and joyntly pray, that, as a religious *Nehemiah*, you may further your own accompt against the *Visitation day* of the Lords last Audit, by now improving your neerenes favours, and opportunities with the *Lords annointed* to promote the Churches cause with wise, religious, and seasonable motions: supplicating to the Almighty for all requisite and reall happinesse towards your right worthy selfe, your vertuous Spouse, and hopefull race, with that noble Ympe under the influencies of your happy Guardianship the growth of whose prosperities, many thousand eyes watchfully observe, and I hope, as many devout hearts zealously implore, I commend you to the ever blessedst protection. So, having made (I feare) over bold use of both the stayres of that *distressed* towards your *favourable aspect*, I hasten downe to my selfe againe, in all service to rest

Your true welfares

affectionate oratour

ROGER MATTHEVV.

TO



To the Learned brother and courteous Reader.

LEARNED and courteous, accept this piece, that arrogates not to it selfe any worth of thanks, as a voluntary mite from the givers all, but deprecateth pardon for detaining a many yeeres due tribute from the publique treasure: likelier, I hope, to speed, for that the storehouse is so full of richer brethrens presents, that the want of my pittance hath bene no misse for the time past, nor its injection any surplus for the present. Its a confessed truth, it had better proportioned this diminutive to have bene committed (as the Orators pro Dejotaro, at request) a private tran'script to a Dolabella's deske; or secured by a descent from an Aruncius his eye to his pen-knife, from the byte of

Piper & quicquid chartis, &c.

And had not the Author beene crowed out of long sleepe, in this kinde, by two or three shrill calls (too wise then to take an answer in meere silence) rather then he would have adventured a finger whipping for the itching-evil of pressing to oppresse the presse, he would have rested still enrolled mutus piscis, then adventured to halt Piscator ictus: snayle-wise inough to keepe the fearefull borne within the house, then hazard it to prittles of publique thistle: not so old, as not to discerne his wrinkles without a paper-glasse of his owne composing; nor so immodest, as upon a meere voluntarie, to thrust his weake sikle into a barvest so strongly furnisht with publique labour. Howbeit, what by expectation from friends, and what by his owne facilitie, having lost himselfe in a hasty promise, he is now slept beyond his usuall, as a bird from out its own bush into others hands, lest to implore manumission according to the good intention of its note. Entreaty then remaines, that, sith I have quite lost my bolt, and, to fish for thee as well as my selfe, have put my boate from shoare into the mayne, thou wouldest lend a twitch of our Saviours goodnesse to reserve a sinking Peter for further service. I end, if we shall be mutuall, and thou please, as a wiser brother, to paterne me forth thy selfe for my imitation in thine and others like behalfe, out of thy goodnesse accepting the good: thy charity supporting the weake: thy wisdom correcting the faulty: but especially thy often prayers for this unworthy fisher, that whiles he layes the weeles for others, himselfe may bourn the blessed haven. So, having met as friendly as David and Jonathan, we part as courteously as Orpah and Naomi.

Thine in the Lord,

R. M.

Doff. 1. Our Lord Iesus Christ is the Chiefe Lord and Master of his Church : concluded with a brieve Instruction.

Doff. 2. It's a great discouragement to bestow a great deale of honest labour in vaine: put home to offenders in a short Advertisement.

Doff. 3 Christi-
ans must per-
forme absolute
obedience unto
God, and our
Lord Iesus
Christ, how un-
reasonable or
bootlesse soever
it seeme to na-
turall reason,
which observa-
tion is

Amplified by { Prooofe, by way of precept } Legall.
Evangelicall.

Illustratio { From the practise of the Saints.
From strength of Reason, bottomed upon

{ Gods place and due.
Mans profit and ad-
vantage.

Generally by way of reproofe towards all that make carnall reason and filth by
lucre the Rules of their obedience to God.

Applied

Particularly to

Gods Fi-
shers, the
Ministry.

{ By way of
Counsell for
right composing
a serviceable
net in

{ By way of ad-
vise for the
right managing
the net so prepa-
red, and that by

Gods Fi-
shers, the
Layety, by
way of Re-
flexe of the
Ministers
duties up-
on them-
selves, to

{ Admit and ac-
cept the net
spread forth for
them, by

{ Improve the
same, by

{ True preaching.
Fervent praying.
Godly living.

{ Peaceablenesse.
Painefulnesse.
Humblenesse.
Discreetnesse.

{ Diligent attention.
Devout Petition.
Holy Conversation.

{ Charitable quietnesse.
Earnest painefulnesse.
True meekenesse.
Wise discretion.

All closed up in
a generall per-
swasion.

All shut up with a
{ Sad de-
hortati-
on.
Parbe-
ticall
exhor-
tation.



PETERS NET

let downe:

O R,

The Fisher and the Fish.

LUKE 5.5.

And Simon answering said unto him, Master, We have toyled all the night, and have taken nothing; nevertheless, at thy word I will let downe the net.



Hese words are part of a conference had betwixt our Lord Iesus Christ, and (with others) especially *Simon*; after called *Peter*, whose story we finde adorned with a five-fold calling and designement.

The first *ad notitiam Christi*, to Christs acquaintance, Ioh. 1. 42.

The second *ad Discipulatum*, to Christs Schoole, Mar. 1. 17.

The third *ad Apostolatum*, to Christs Pulpit, Mat. 10. 7.

The fourth *ad Martyrium*, to Christs Crosse, Ioh. 21. 18.

B

The

The fifth *ad Gloriam*, to Christs Kingdome, Mat. 19. 27, 28.

Next the persons (in order of narration) the matter of the Conference followes, *viz.* a treatie of fishing, not simply for it selfe, but for spirituall ends afterwards expressed.

After the matter, the place succeeds, and that varied as much for name as *Iosephs* coate for colours: sometimes stiled the Sea of Galilee, Sea by an Hebraisme for a gathering of waters as *Lacus Asphaltis* the dead Sea: of Galilee, whether from a Towne embordering, as *Iosephus* thinks, or a Province inclosing, I stand not to discusse. Its like it bare a while, the name of *Tyberias* assigned it by *Herod*, as *Ierom* guesse: but antiently owned the name of *Cinneret*, if *Iosephus* misse it not; which title it answered unto, till our Saviours time, when the Iewes speaking rather Syriack then Hebrew-wise (as *Iansenius* hath it) a little nicknamed it to *Genesar* or *Genesareth*, so charactred in the first verse of this Chapter. The learned *Agepsippus* (to honour our Saviours presence at it, and to make the waters sweeter for him) viewed it through a wrong glasse of the Greeke word; well chidden for it, for causing *Greece* to intrench upon *Palestina*: its pittie, but no more then just, that the eye of a good intention should receive a fillep, meerely for want of a perspicuous object, or a Cristall spectacle. To terrieforth this place of conference by its lists and boundarics, would set Historians and margent Writers at more fifts then my Martialsie can reconcile. Besides, that being as impertinent as doubtfull, I wade thence, and having beene over-long upon the *Quis*, *Quid*, *Ubi*, Persons, Time, and Place of the narration, I am shorter in the other sower Requisites, *viz.* the *auxiliarie*, *finall*, and those of *manner* and *time*. The first of which discovereth it selfe in the fishers ship, and fishing instruments, though somewhat slope-wise, all of them in respect of our Saviour, being rather occasionall then properly Synergetically.

The second more direct, namely to foreshew *Simons* prosperous successe in converting soules by the ensuing miracle of enclosing so many fishes.

For the *manner* of the Parley. It was, on Christs part, full of wisdom, mildnesse, goodnesse: On *Simons* part; not wanting of

of attention, reverence, and obsequiousnesse.

And lastly for the *Quando*, when it was, The fourth verse of the Chapter acquaintes us: *When Iesus had left speaking to the Multitude*: then it was, at what time having bidden Simon let downe for a draught, he received this answer full of respect and service: *Master, We have toyled all the night and have taken nothing: Nevertheless at thy Word I will let downe the net.* Which heavenly food, for your holy breakfast, breakes it selfe into two wholesome measses.

The { First sawcewise and sowerish, but savoury, in a sad complaint. *Master, We have toyled all the night and have taken nothing.*

{ Second sweet and feeding in a serious Resolution: *Nevertheless at thy Word I will let downe the net.*

The Complaint is partly { ushered and prepared.
opened and enlarged.

1. Its prepared in an earning compellation. Master: *Simon* dejects one eye upon the nights hard successe, elevates the other unto his mornings blessed Guide, and so lifts up his moane upon our Saviours bosome, and calls him Lord.

3. Its enlarged two waies { 1. By the meanes used.

2. By the successelesse effect.

1. The meanes fourefold,

{ 1. The plurality of persons
We, enclosed in the word
κατακαυλας.

2. The extremitie of labour
have, or having toyled.

3. The unseasonablenesse of
the time *The night*.

4. The tediousnesse of the
season *all the night*.

2. The effect aggravated by the cut- { nothing: *We*
tedst diminutive that wit or art can { *have taken no-*
contrive { *thing.*

So fadges the complaint.

The Resolution as it hath its prospect towards both parties Christ and *Simon*. So it brancheth into two parts accommodated to both.

The former, The motive, *viz.* Christs *word* { *Neverthelesse, as thy word,*

The later : The matter of *Simons* obedience, { *I will let downe the net.*

Every word hath its waight and worth; a verse as truly full of Cordials as *Charles* the fift unadvisedly charged *Luthers* bookes with every word a poyson.

The Text thus surveyed; The words method forth our order. In whose frontispeece, we may ken a good sea marke, a propitious *in* *ΔΙ* in the compellation, Master, *Simon* auspiciating his answer *à primo Ente*, even the Saints *ἀπὸ* at whom, all their attempts, deliberations, and complaints should begin and take their breath; and their *ἀντὶ* in whom all their conclusions and resolutions should close and shut together, and therefore aptly prefixed before both complaint and resolution in the word *Ἐν αὐτῷ* Master; a title; that like healing *Jordan* hath its influence from two fountaines, *viz.* both *ἵσταται* to stand, and *ἵσται* to know, (if the Scholiast may believe *Suidas*) fore attended with the prefixe *ἐν* signifying about, before, and above: and therefore well expressing Christs headship over his Church, as one that is alwaies about, before, and above it both in place and providence: from which title so fitly applied to our Saviour ariseth this profitable observation, *viz.*

Doct. 1. Our Lord Iesus Christ is the Lord President over his Church. But the burden of the time must not setle in this doctrine; and therefore minding all to take Christ as well a Lord, as a Saviour evidencing their sincerity by expressing rather loyalty to his person then liquorishnesse to his portion; I passe to the onely naming of a second lesson, cleerely shining through the fadnesse of *Simons* complaint, for being so long in labour for the small and ridiculous birth of just nothing, *viz.*

Doct. 2. Its no small discouragement to bestow a great deale of honest labour all in vaine. Neither here can I make long (though desired) stay: Time hastning me to a trans-kippe over to *Simons* reso-

resolution, leaving onely a gap for all rebellious subjects, Children, servants, and inferiours of all sorts, who have sinfully put this discouragement upon their Governours, to make through to this Master in Heaven (as the Apostle stiles him) for the deploring their wickednesse before him: and imploring both power and pardon at his hands tno. To which I advise speedily, not by bouts and delaies, as *Adrian* intended to reforme Romish exorbitations, step by step a yeare betweene, but instantly, whilst this incensed power continueth a Master, a Saviour, before the uncertaine summons so appeare before him in the person and habit of a Iudge: And so I come to *Simons Resolution*, the chiefly intended marke of this present taske. *Neverthelesse at thy word, &c.*

From which words: That we may derive one compleate observation, it will doe well to gather all the parts together, whercunto we are well helped by the *Redditive*, *Neverthelesse*. Which word hath its backe spect to an *Adversative*, not named in the Text, because easily collected, *viz.* Although or Albeit; both which make up one *Dialogisme* (as Schooles call it) consisting of a deliberate *addubitation*, and an unexpected answer or *subjection*. The former thus implied: Although the last whole nights hard successe is able to kill a Fisher, yea and bury him under the Labourers Proverbe: *As good play for nothing as worke for nothing*: *Neverthelesse* (there succedes the *subjection*) *at thy word*, that is, at thy authority (as some understand it by a *transumpt* of the signe) or upon the hope of good successe to follow upon thy commandment (by a *metonymie* of the cause) *I will*, and am at a point (notwithstanding every word of the motion seeme an absurditie, every unlikelyhood an impossibility) to put paines and net and time, to a second hazard: Which resolute conclusion of *Simons* affords us this compleate Lesson, *viz.*

The directions of God and our Lord Iesus Christ must be resolutely followed, seeme they unto us never so strange yea and bootlesse too. This is a hard saying, who can heare it? a strange doctrine, how shall we prove it? Hardtaskes (saith a worthy father) *from such a Commander are best proved by practise: but*

Doct. 3.

that it may be more easily admitted to approbation, the skilfull Lapidary that teaches to brighten the diamond (the hardest of all gems) with the dust shaved from it selfe, helps me to cleere the Scriptures hard and duskish paradoxes with small and easie fragments taken from it selfe, from whence both precept and patterne joyntly occurre for both *prooffe & illustration*.

For precept *Moses* is legall, and keepes decorum in a *Categorical* and absolute charge, Deut. 5. 33. *Yee shall walke in all the waies which the Lord hath commanded you*: there is no indenting, no reserving, no balking any, walke in all, without exception. Our *Lord Iesus Christ* the Author of the Gospell, though more milde and *hypotheticall*, yet as generall and with as *Imperatoriâ brevisate*. Ioh. 15. 14. *Yee are my friends if you doe whatsoever I command you*: generall obedience whether it tend to *crosse* or *crowne*, is the onely touchstone by which their love and affection to *Christ*, and his familiarity and communion with them must be tried. For patterne and example, wee have a leading case in father *Abraham*, who being prescribed from the Lord a strange course of gaine and preferment, even by his losse of Countrie and kindred: hee made no bones of the charge (though never so unfavoury and unlikely) but *departed*, saith *Moses*; *he went*, saith *Paul*, *not knowing whether he went*: And what to that chare, (to reason very homely) of Circumcision of himselfe and family-males? Nay, what to that unnaturall charge of excommunicating his *Ishmaell* so young and tender? And yet, more then that, what imposition in shew so brutish as that butchering of his *Isaak*, the Son of his so many yeares expectation, heire of his house, the joy and laughter of his life, the pawne and stake of his salvation through *Christ* then in *Isaaks* loynes? What rubbes made *Abraham* in any of these? Where stucke he? How long did he procrastinate? The Text tells us, he did the first the same day: and for the two later, he made them the prime workes of the day, rising early to dispatch them to prevent all intervenient pawses. Againe, what man, of halfe his wits, would so much as dreame of flying into victory over a mighty and copious host, by cutting of both the wings of his Armie, and skirting his
armed

armed number from two and thirty thousand to three hundred? Howbeit, if God will have it so, its but his pleasure to *explore what he willet*, it is *Gideons* part to *accomplish it*. And what reason why any man should, upon any pretence, refuse to be as generall for the matter of obedience to the great God as *Moses* commands, *Christ* advises *Abraham* at *Ur Mamre* and *Moriah*, *Gideon*, at *Ophrah* so resolutely performe. For why.

First, what an absolute Sovereignty hath *God* over his Church? *Reason 1*
Of what unpreachable right is that Vmpire *Christ Iesus* over each member of the same? Behold his transcendent name upon his thigh. *Revel. 19. 18.* View his station with *one foot upon the land, the other upon the sea*, every where the *King of Saints*, *Revel. 15. 3.* Observe his greatnesse in that his proclamation of compleate Lordship of *all power both in heaven and earth*, and must such a Prince, whose affection, besides, to us-wards is stronger then death be indented with? Is it currant Law both in old and late Rome under Vsurpers, that *Princes designes are to be served not founded*: and that *to them appertaines the glory of judgement, to subiects the honour of obedience*? And is it not at least as true betweene heaven and earth. Its certaine, bodily servants must obey in all things, so lawfull, come, and goe and doe as at the Centurions becke; and must not spirituall, whose eyes and hands like the *Cherubines* wings towards the mercy seate, should attend to hasten, as readily as Angels at Gods direction, as that great B. B. of our soules catechises us in the third petition of his Prayer?

2. But because service comes not of so kindly, that's awed by authority: therefore in the second place, let the cords of our advantage from this Lord binde us closer to implicit obedience. Its true that the heathen Moralist saith of selfe-loving man, he cannot finde in his heart to obey but onely *Utilitatis causâ imperanti*, such a Master whose lessons drop profit; so brutish that the foulest stable is his fairest way, till the question of *Cui bono?* What gaine blowes it, be answered to his minde; in which respect if we will be ordered, we need not goe farre to seek *who will shew us any good*. Gods divine *Attributes* shew forth nothing els, in his both works and wages; what a deale of
mercy

mercy reveales it selfe in his counsels so *deare to us-ward?* What a mirth of comforts doth his truth afford us? How *great is his power* for us, *yea and his wisdom infinite?* So that wee must either renounce our adoption, give Gods *Attributes* the lye, or else teach our hands to worke blindefold when he calls us to doe; and catechise our senses, to take any impression of paine, when he bids us suffer.

Ob. Some things are indeed attractive; but are not many of Gods waies rough? not a few tedious, dangerous? Reade the sad *Martyrologies* of severall times, the *Centuries* of the Churches story.

Ans. Yes, in shew, by hearefay, at first, awhile, till longer tryall, but afterwards they bring meate in the mouth as you say, *the recompence of the reward* makes amends for all: True it is Sathans darlings have it at the start, in shew, at *putting on the armour*, like jetting *Benhadad*: But Gods servants and souldiers have their joy at the putting off. The wicked scene acted, the shew, the pleasure, the glory are ended, onely the evill remaines on the score. But Gods servants service acted, the stormes are past, the joyfull haven bids them everlasting welcome *into their Masters joy*. And, as many Merchants thriven from small beginnings up to Knights, Barons, Viscounts, having cast up their accounts, may say; many hungrie meales have we made; not a few starting sleepes have we had, some dangerous journeyes have we gone, divers sore burdens have we undergone: but loe, now we have borded the sunny side of the Shore; and sit in silkes, and feede in gold, and roule in ease, and swimme in wealth, and shine in titles and repute, and are fully paid for all: more then so may Gods children *boast of in the Lord*; as the Psalmist phraseth it, after the hardest services, by how much better the merchandize of wisdom is than that of gold, and heaven higher then the earth or Sea: Its true, we must not looke to sow and reape both in one day; neither is it certaine to reape the same crop hoped for, nor yet an harvest according to the particular seed: howbeit its certaine *the Lord of the harvest*, will prosper to us as good, perhaps wheate for pulse, patience, strength, comfort in steed of a little ease

ease or other inferiour good expected : In our wants we put forth our selves towards heaven in prayer, and faith, and the use of lawfull meanes : put case we arrive not at the desired place, but at a contrary quarter from the point of the compasse, by which it was set : yet if we land as well and better for us, will it not countervaille our labour and our travell ? So that, if either Law or Gospell may carry it, or example move us, or the *Lords* authority sway us, or our own benefit prevaile with us, we cannot depart unconvinced of duty to obey, whatsoever the Lord injoynes us.

Use 1. The doctrine thus proved. Let it be thus improved : First for the just reprovng of our selves, amid a world of butterfly Gospellers ; that, like them in *Malachy*, move the wing ony whiles and where the Sun-shine of advantage glimmers. In a tide of credit or a gust of gaine, we will devoure a Jordan of service at a draught ; but where losse or disgrace keepe their walke, ther's a *lion in the way* : we pitch downe our staffe and stirre not ; if we move, it is to fly to *Tarsbith* (the place of hoped ease) when meere going to *Niniveh* (the place of appointed service) would discharge the voyage, when the way to Paradise lies through *Havilah*, to *Ierusalem* by *Gilead*, and the gleames of worldly profits, and preferments, afford light and warmth, the most are lightsome and nimble, and the Lord may heare those peoples acclamations in our speeches : *All that the Lord commandeth us We will doe.* But let a cloud of but an hand breadth bode any storme of losse or disgrace for the truth, do we then gird up our loines and hasten others ? And is this all the Homage due to such a Prince, all the awe to his lawes, all the heed to his counsell, all the relish in his attributes, all the reckning of his rewards, thus to requite the Lord, and at every hard chare to turne him of in the plaine field ? Had it beene *Gideons* best pley to have questioned the Lords charge and concluded : If you will withdraw the strength of my army, fight your selfe. Had it beene well answered by the blind man, when our Saviour compounded a very unlikely medicine for blind eyes, to have said : Sir, If I may understand some likely ingredients for your eye-salve, I

will admit of your Cure; but, if you be tempering with the spettle and your clay, begin with your owne eyes, let mine alone. Had it beene wisdom, manners, safety? Must he not still have blundered in his native darkenesse? And yet how few *learne obedience with our Saviour*, especially *in the things which they suffer*? How many sell his Precepts for gaine, as *Judas* did his person? Where's an *Amaziah* in these dayes to beleeve, that upon the casting away 100 *Talents* at Gods command, *the Lord is able to give much more then this*.

2.

This *sloth and unbeleeve of heart* thus snibbed: Let us in the second Use be instructed, and exhorted to become *Simons Schoolefellowes at the seete of our Master Christ, ceasing from our owne wisdom*, denying our owne ends, and non-plussing our owne disputes when he reades our Lectures. We justly laugh at Romes implicit faith in beleeving men know not what: but, with implicit obedience to God-ward in doing, we know not what we doe, with *Gideon*; in going we *know not whither we goe*, with *Abraham* at Gods injunctions, what service may compare? Had the *Captaine of Augustus galley* prevented his Lords privitie in sinking his enemies, when hee had them at the advantage in the ship with him: and not, omitting the opportunity, told *Augustus* afterwards what he could have done, he had not lost the praise of an extraordinary subject; howbeit the fact had beene unjust; and could *the Children of light in their generation*, be so observant as to prevent Gods becke in the most dangerous services (which notwithstanding is impossible) it would be best taken, though not so much as his desert, and our debt ariseth to: how much more should we follow a leading charge? Oh then, let this downe with our selves, that we owe our selves to this Commander; that his power is beyond ours, his wisdom above the activity of our apprehension, and that his goodnesse and truth will make amends for all our paines and feares and costs. If he say, be a foole that thou maist be wise, neglect ease, and have it; stoope and be exalted, scatter riches, *cast bread upon the very waters* and finde it: *Loose life* it selfe (for his glory sake) *and finde it*; binde upon it as surer then *Persian lay*. Let faiths in-

fight,

fight, as in that blind man in *Gospell*, into our Saviours working by contraries, schoole us to beleeve what *light the Lord can worke out of very darknesse*; and what end he can make quite contrary to our conceits. Beleeve it, this will prove the wiser, the safer, the better course every way: *Jonah* might at first play the fugitive; but having paid for his learning (as in such cases Gods deereft children shall) *Niniveh* was his safest way. *Sarah* at the first plaies the woman and simpers forth her vnbeleefe in a case *extraordinary*: but the faithfull God was in good earnest, and made the thing impossible, certaine? Well might *Gideon* at first play the Husbandman, knowing and beleeving no further then his barne: But so soone as he was turned the Lords Champion, he was soone convinced whose was both battaile and victory, how many or few or none soever be the souldiers. *Naaman* might a while play the Courtier against himselfe; and thinke all meanes of cure stinted within his home *Damascus*: but in the end, having received an unexpected cure for his body, he began to guesse of the Lords ability to heale soules also both in Court and Countrey, if men will heare his counsell. By what meanes soever therefore the Lord bids us expect a blessing, expect it. Whatsoever he bids doe doe it; do not measure the successe according to thy feares or failings. If we yeeld to what our Saviours mother prescribes us. *Ioh. 2. 8. Whatsoever Christ bids you doe, doe it*; doubtlesse our watery services shall be answered with wine of Recompence. What if the taske be troublesome, our Master is the Prince of peace; what if disadvantageable, the Lord is *rich enough to all*, and our exceeding great reward: What if dangerous, the Lord can rate backe every danger and call every place and passage of perill, *Iehovah Salom, Iehovah Nissi, The Lord our Peace, the Lord our Victory*. Are we with *Simon* upon the Sea, within 2. or 3. inches of present death, all breathlesse with toyling, heartlesse with bad successe, prest upon a new labour as bootlesse in all shew as the former paines: take heart at our Masters word and buckle to obedience, we shall not need to doubt either of speed or safety, so long as the God of the Sea is in the ship of our endeavours. But all this is but

an arrow at Rovers for more generall use. Now give leave to close with our selves; according to our places in neerer application. None of us chalenge interest in this first ship of *Simons* for traffique mercenary: howbeit we all of *Peters* spirituall calling professe our shares in his second shipping of spirituall quality. We, I trust, are of those many fishers promised (*Ezek. 47.*) in the later daies to be sent; we all hold of that kingdome, which our Saviour, *Matth. 13.* compares to a net cast into the Sea. The Sea is the world of good and bad, the Ministers the fishers, the net, the outward meanes of gathering soules to God, we all heere are either Pastors or flocke, Teachers or Hearers, Fishers or fishes in this businesse, and to both I must apply.

And first to you my Brethren, whom our Saviour in the persons of *Simon* and *Andrew* hath made his Disciples (*μαθηταῖς* *ἱεροῦ μαθητῶν*) to gaine Schoole-fellowes to his Schoole, and to be fishers of men, as *Simon* had the promise a little below my Text: you see what manner of men you must be; not bare-seamen, as the old Hereticke in pretence of love to Christs net, nicknamed himselfe *Pelagius* of *Pelagus*, (the Sea) by allusion to his name, *Morgan* signifying Sea-man; Sea-man well might he be, that stretch his piraticall sailes, till *Africk* clipt them: fisher he was none, that choakt, not caught the fishes. You heare *Peter* not *Pelagius*. The word stiles you *ἐργασμοί*, that is, *takers alive*, a title from *ζῶω*, to live, and *ἀγρεύω*, so hunt, as Grammarians note. The fishes of your chase must be taken, not as enemies take enemies, dead, or for death or bonds (as the learned well note upon this place) but as Captives redeemed for better life and liberty: not out of partiality or passion to spoile or prey upon, but out of sincerity and compassion (as *Inde* speakes) to pull (as it were) out of the fire: Your worke is to let downe a net, not to poach and stab with an eele-spheare; neither did our Saviour give *Peter* leave to use an hooke in this kinde, but onely when he preferred the money in the fishes mouth before the fish; in such cases, its no matter whether jawes or gilles hold or rend, so the Prey come to hand: but our chase must be for the fish not the price, for persons.

persons not for pence : we must justify our Ministry with the Apostle *Pau*/by seeking not *τάλαῶν*, but *τὸς λαοῦς*, not the peoples, but the people ; and that for life, not for perdition. This that we may the better performe, two things remaine considerable. The former meanes of taking Gods fishes. The later, the well managing of the same.

For the first, the meanes of converting soules alluded to by the use of a fishers net : are reducible to three speciall instruments of use requisite in every Minister of God.

viz. { Preaching.
Prayer.
Piety.

For the first, he must compose and weave a serviceable net before he can let it dowie for a draught : he must be a good Storier of both *Law* and *Gospel*, of *new* and *old*, as the Apostle speakes : and, as great is the work, infinite the disbursements: so his attention, diligence, and constant gatherings must carry proportion, doe ye remember how a practiz'd fisher preieth this 1 Tim. 4. 13. *πρόσχε τῇ ἀναγνώσει*, & 14. *μὴ ἀμέλει*, & 15, *ταῦτα μέλει*, Give attendance to reading, neglect not, meditate (grinde it) as Bernard alludes ; nay more, having exhorted Gods Minister to *reading*, *exhortation*, *doctrine*, adds *ἐν παντί* *ἰδί* (*totus in hoc sis*) wholly mancipate, devote, and dedicate thy selfe to these, (as in harvest) with whole bent for the gathering in of all sorts of needfull provision for all kinds of supply. The sacred Scriptures are your prime and strongest search ; arts, sciences, histories and other forraine readings must have some paines, usefull as inferiour servitors, sometimes to beare the torch, through some darkish passages of lesser consequence : *Abanah* and *Parphar*, as one saith, may serve to wash and scowre, but *Jordan* is for cure : The Apostle putting it to a supposall, *ἐὰν ἔχω πᾶσαν γνῶσιν*, though I have all knowledge, intimates that each Minister should achieve his most. Againe, being full, he must draw forth and be a good *disposer* not a meere houlder and ingrosser of the *Manysolds* of his knowledge and graces gathered ; the golden bells must ring as well as garnish. Remember as there's an *ἀνάγκη*, a

necessity imposed for the *preaching of the Gospell*. So there's an *idol*, a woe denounced upon the slighting that necessity.

2.

A second meanes for the gathering soules is Prayer. The ship of our service chiefly is the house of Prayer, where the Lord keeps not onely his *Oracle*, but his *Altar* of Incense also, and it placed close to the Candlestick from whence the light of doctrine shines, neere to the partition vaile, for the sooner speeding the incense of prayer into the Holy of Holies, without which *evangelia* of Prayer all other services had no favour: The Priest in Type, the Apostles in substance alike had their propitiatory: Behold *Peter*, *Lames*, and *Jude*, in their Epistles, all pray as well as preach, and what is it, 2 Thess. 3. 17. which *Paul* would have every of his Epistles stamped with by his owne hand but prayer for all his people. Then labour we for the *Spirit of grace and prayer*, and with *Samuel*, 1 Sam. 12. 23. Add to this necessity of preaching, the necessity of prayer; and say to your people, and hold: *I will teach you the good and Right way*; and, *God forbid that I should sinne against the Lord in ceasing to pray for you*.

3.

A third meanes for the taking the holy prey of soules is a pious conversation: very drawing but nothing paralel to the former, howsoever some, no doubt, out of a good affection preferre it before both; a holy carriage in a Minister gets some ground of nature, winnes, and drawes towards the net, but its the Word and Prayer that are the Holy Ghosts chiefe instruments whereby to convey grace, to take and hold the fish. Ist too personall to the Minister to bee an absolute prevailer this way. It is true, that the want of a baite renders the fish shie, the want of a call findes the soule strange; and yet you will not say, the baite or call catches better then the net: grosse prophaneſſe in *Elyes* sonnes estranged the people from the offering: howbeit you must not say that the holy conversation of their father conduced to sanctifie the people more then Gods ordinance of the Sacrifice, &c. Notwithstanding, though on the peoples part a Ministers good conversation hath a bad spokes man to commend it, *viz.* their corruptions (who are seldom by any other meanes moved to look towards Religion) yet,

yet, on the Ministers part, there's a commanding exigent to be as well *lux* as *lumen*. First to be light, then to enlighten: first salt then seasoning; first *converted* themselves, then *converters* of their brethren. Titus must shew himselfe in all things a patterne of good workes. Tit. 2. 7. in doctrine, uncorruptnesse, gravity, sincerity: And Timothy 1. Titus 4. 16. hath speciall warning to take heed to himselfe as well as to his doctrine, the reason is added, he hath a soule to save besides theirs that heare him. The High-Priest had not his function swapt upon him at adventure, but received it with solempne *Caution* and *Consecration*; *Caution* in respect of both sorts, of impuritie, viz. inherent, and supervenient. His *Consecration* holy for manner, time and other Circumstances: The manner was a solempne placing before the Lord as in sacrifice, intimating his dedication to the Lords service; the time, the Sabbath to fit him for the Sabbaticall requisites; the water holy, the oyle holy, wherwith, though the High-Priest alone was annointed being a Type of Christ. Yet every inferiour Priest was sprinkled, and what did the Vestments, the Brest-plate, Ephod, Robe, &c. import but holinesse unto the Lord? True it is, holinesse, in the legall exactnesse, we cannot atchieve: its not the Myter nor the Scepter that can command that; flesh we shall be, as well as fish, whiles here, the danger is in being fleshly: against which begin with your *μαθητευσαι* at home, *episcopate* your owne persons. In this sense you may and ought to ride Circuit in your owne countries; Iudge, teach, and watch over your selves amidst so many epidaurian and most observant eyes; that though your doctrine be carped at, yet it may be *ἀκατάγνωτος*, Tit. 1. 8. *not to be condemned*: And though your persons and behaviour be nibbled at, yet both may be *ἀνεπίλητος*. 1. Tim. 6. 14. *unrebukeable*. This fishing furniture if we can with Pauls zeale attend to preserve us from Sea Torpours, and dulnesse in our practise, and put forth our selves not only *Re*, and in good earnest, but *ore, more, amore* in preaching and prayer, conversation and affection, our net is ready for the worke. All now lyeth in the well managing of the same, which, that we may performe, there are foure vertues very helpefull.

Peaceablenesse,

Peaceablenesse, Painesfulnesse, Humblenesse, Discreetnesse, all shining out of the Text.

The first is *Peaceablenesse*. The *Prince of Peace* is our Lord: The tenour of whose embassie is *Peace. Peace one with another* is our Motto; love our Sheepe brand. By this Ioh. 13. 35. *shall all men know that you are my Disciples if you love one another*. What els, that our Saviour aimed at in calling his Disciples thus by couples, and divers together and sends them forth by paires and companies? Semblably the Apostles after his ascension, taught not single and a sunder, but as they could most conveniently by companies. *John and Peter: Peter and John: Paul and Silvanus: Paul and Barnabas*; and all to maintaine peace and concord amongst themselves, for the better uniting others. What meane those consecration passages on *Timothy* and *Titus* their behalfe against striking, brawling and hastie anger, but to teach Ministers a contrary deportment, especially towards themselves. When the Apostle puts those Disciples, with others, into their study, whats the subject of their taske there, but *study to be quiet*? For why? The barke wherein these fishers businesse lyeth, is no medly of discord. What so unweldie a fabrick moves so fast, with so small noyse, as a ship? What building so close compacted? What inmates so well agree as ship-men? But, set these saylers together by the eares, put this vessell to rattle upon the rocks, rend the plancks asunder, our endeavours are frustrate, our net broken, our fishing is at an end; besides the confusion at home what markets would there be for enemies abroad? *Hoc magno mercatur Altride*. Pope and Turke would let fly all the *Christendome* gold glued together in the *Vatican* and *Seraglio*, if that would reach the purchase. It behoves a fraternity entwisted with the finger of Christ Iesus to agree better, and to be wiser, getting that *wisdom which is pure* (as *James* bottomes it) and then no matter how peaceable. Remembring themselves to be in the fishers barke, not in the man of warre.

But because peace and quietnesse sometimes prove dull and may flagne this fishers sailes, therefore we must second that vertue with painesfulnesse, well agreeing with the condition
not

not only of a ship in the generall, as the Comick hath it (*qui sibi
negotium facessere velit, navim--comparato*) but specially of a fi-
shers ship a busie shop of toyle, as *Simon* feeles it. This my
Text teaches in the word *κωμάσας*, noting extremitie of
worke rooted in *νόσος* wearinesse from *ἀπὸ*, signifying to
colstrate or beate, as the foule the shell, to get out the fish, with
great vehemencie, noting the fishers of men to be best in their
element, when in the discharge of their function, they are
beaten downe to lassitude: you know why the *staffe-rings* were
to continue upon the *Arke*, the *Coastbites* shoulders felt, where-
fore *Esay* stiles our function the *spending of the strength*: *Moses*
his place was a service of the Lord: *Aaron* was *Moses* ser-
vant, *Paul* and other *Apostles* your servants for the Lords sake,
the least boy in the parish, the veriest stranger in the countrie
proves us such (ô that we could improve it) the one uses to
say his Minister saith service; the other, in his travell, and
who serves at such a Church, thus we are servants, servants
Servants, we finde it so, we subscribe to it. O for *Paul*
with *Bernard* to boast of it; the shop, the ship, the *Arke* of
our charge is all, you know, *ἐργον, ἐργον, ἐργον* *Arke*
of an Evangelist, 2 Tim. 4. 5. The worke of the *Arke* ph.
4. 12. A good worke, 1 Tim. 3. 1. worke, worke, worke. Nay
our worke is as well passive as active, we must be able to ap-
prove our selves to our people both waies: and say with *Paul*,
1 Theff. 2. 9. ye remember our *αἰσθησιμὸν καὶ κόπον*, labour and tra-
vaile, *καταπόνησις* saith the Text, a word whose voice is *active*,
nature *passive*, we are not knowne onely by the Shepherds
coate, but by the warriours campe, and must as well *patias*
pascere, bleed as well as feed. All in Gods armie that stand for
Worthies there, must be *Meryones*, black with martiall dust;
passi pulveris atque solis: it lies us upon both *to doe and suffer*,
and that as valiant souldiers of *Iesus Christ*. The battaile be-
tweene Gods work and Sathans, was concluded upon in *Para-*
dise; our weapons are prepared to our hands; Gods Armory
is open to us in the Word, to take our choice, as *David* at his
entrance into combat, *What stand we idle?* We have taken tri-
ple presse-money. First at our Baptisme. Secondly at every

Sacrament since ; and lastly at our *laying on of hands*. Goliath is in the field animating his hoast with blasphemies against our God ; *menaces* against our forces, there are Sanctuary river stones enough to dart into his brow : Our Generall *Christ Iesus* is entred upon his battalions in our defence, if we fight ; to our bane, if we flie. We are set as *Astyages* band in the story : the Persian hoast before us, our owne side Champions at our backs to observe our carriage in the field : put we our selves upon it ; we may and shall escape, and conquer if we fight : we shall and must die and be dispatched if we flie, and turne eowards : If the worst come that can come we mitigate our feare of death if we die fighting (as that *Phrygian* Prince) but we aggravate deaths terrours, and utterly shame our selves if we be goared flying. But what needs feare, sith the Lord is in the battell, and the battle is the Lords, the cause his? We do but marshall his weapons, nay its *digitus Dei*, Act. 8. 37. the finger of which we stretch forth in battaile. If he be *God of both mountaine*; and we fight with his Armes, how can we not triumphing, *ὑπερνικῶμεν*, Rom. 8. 37. *more then Conquerors*. At the same time, we may haply be wounded, as our Generall is to death for our sakes, and in our cause ; but our smarte shal not taken our valour, as in that heathen battell : Christ slew many enemies when deepest, wounded. So must we, and with couragious *Scevola* strike hardest with the wounded had, nay with *Cynegirus*, after both hands shred off, not suffer the enemies ship to passe, so long as we have teeth to hold it. What shall I say more, my brethren, and fellow souldiers? Manage the field so heroically, that though you loose the day, which notwithstanding is impossible, yet if yee should, I say, if yee should, you may with bold consciences before your prostrate Church and mother defend your christian chivalry, and say

Si dextrâ defendi passes, etiam hac defensa fuisses.

This do in earnest, each person in his own person, if able, not by a deputy, unles he be content to be crowned, saved by an Atturney. Do it thy selfe, *ipsissimus*, as he speakes, unles the burden be too great, then *Peter and Andrew must becken to their fellows* ; or in some durance or extremity : in such case *Baruch* for

for *Jeremy* is dispensable: otherwise *Paul*, and as many helpers as he can, cure: *Paul and Sylvanus*. *Paul and Sylvanus and Timotheus*, but not *Sylvanus* nor *Timotheus* for *Paul*. This resolved upon, this enterprised, be the Adversaries of the Church never so strong or many, your selves weak in shew, or as few as that duall of *Jonathan* and his *Armour-bearer*. The day is yours; and it shall be trulier said of the host of the *Lord of hosts*, then ever it was of the *Romane Armies*; *Christian souldiers may be sometimes beaten, never vanquished*. But painefulnes in a Minister is not all, though in the condition of the toilingst fisher or stoutest souldier. Meere paines, exempts not pride (the bane of the greatest enterprises) and therefore we must listen closer to the Text in *Simons* subjection to our Saviours motion, and gaine a third speciall vertue wherewith to qualifie a faithfull Minister and that's humility.

Thirdly, therefore its requisite that a Minister be not *miles gloriosus*, but *pugil Christianus*, so partake with the *diamond* in the *Priests breast-plate* for hardnes and hardines for the truths sake, as to hold of the *Berill stone* in the *new Ierusalem*, *Rev. 21* 20. duskyish and of watery colour to note humility, as *Brightman* glosses it. This vertue is of the Church its speciall peculiar cognisance, to the wisest pagan Sages vtterly unknowne, taught by *Moses* and the Prophets, defined by our Saviour to be *lowlinessse of heart*, under which tearmes he materialleth his *Disciple*, *learne of me for I am lowly and meeke of heart*. Since which lecture I know no vertue more often, more instantly more earnestly, as I may say, and feelingly, by the Apostles, and holiest Writers pressed, especially for our rancke. Wheresoever *Bernard wincked*, hereof hee saw the reason; and in his discipline better felt the effect, how hard it is to be extraordinary, and to keepe quarter with selfe conceit: *when the skin shines*, its ten to one, *the flesh puffs*: and therefore let every Minister of God be his own preventing Chirurgeon; to preserve the Inwards, and keepe the heart lowly, consulting with the Apostle that felt the grutchings of that disease, *in omni uisus dei operetur, et illud operetur ut cooperetur*. There's a wisdom that *puffeth up* saith *Paul*, and a wisdom that *makes the face to shine*, saith *Solomon*: howsoever it goes at

feasts and civill meetings: I am sure the humblest Clergie man is the highest Scholer in Christs Schoole; that Disciple hath not neere him a livelier Hieroglyphick of his Master Christ then himself. Whatsoever the Historian saith, *whole Tiberius* could not be so fully, and cleerely discerned in *Sejanus*, as *Christ lesus* in an humble Minister. As this man lives, but *not he, but Christ in him* (as *Paul* speaks of himself.) So he converseth, not he but Christ in him; when he speaks, he *speaks as of the words of Christ*, Christ speaks in him: when he praies, the spirit of Christ dictates to him: when hee preacheth hee is Christs very Pulpit, Christ preaches in him, his whole life shewes him *conformable to Christs death*, as one *crucified with Christ*. As he is crucified to the world, and in the worlds esteeme a meere carcassee a very carrion, vtter abomination (as the godly to the wicked) so he is at a point and resolved to make the world as vile to him; offer him wrong, he is mortified, shuns not: proffer him worldly gaudes, the most specious inticements of sin, importune him to breachi error or practise wickednesse by the vehementest inforcements: he is dead, heedes not the one, feesles not the other. Let his corruptions bustle never so within him, he is no man of this world he rests from these labours also: Little hee is in the worlds eyes, but lesse in his own affections towards any thing out of Christ the standart of his measure, and whole aime of his life. If you demand his trading, well may wealth, crocodile-wise, follow him but he pursues not it: yea when his state prospers as fast as his soule (as *Iob* prayed for *Gaius*) even then, it may be truly said, gaine is given to him, not he to it: As for credit & repate, he hath no Luer for it, it lewreth for him, well may he be honoured, *digito monstrari* and *dicier hic est*; not only by Gods people as *Saul* sometimes by *Samuel*, *See him whom the Lord hath chosen*, 1 Sam. 10. 24. but by God himselfe, as of *David*, *this is he*, 1 Sam. 16. 12. howbeit, the Pharisees *forum* is not his Theatre, *to be seene of men*. Sunburned he may be with *singular honour for his worke sake*, *sub dio*, and in publique, but its no part of his intention to be so besmeared. Alwaies the meekelt man is most moderate (in *Senecaes* choice) and the more a man covets after *spirituall gifts*,

gifts, the more sparing is he after all earthly reachings. *Dauids* little of the righteous contents him, though it were lesse. *Solomons* little with equity, his little with the feare of the Lord, makes him use *Esaus* words (Gen. 33.9.) with *Iacobs* heart, I have enough; the smallest pittance, so it may any way suffice his place, so satiats and cloyes him, that when *Paul* would have *Timothy* admit but a modicum of extraordinaries, and that for *his infirmities sake*, and those often, he is faine to perswade him to it. An humble Ministers gaine rises from the Pulpit, not from the Market, often heard in that, seldome scene in this (being a *dehonestamentum cleri*) his busines lies in the fishers not in the Merchants ship, much lesse makes he merchandize either of doctrine or people, or sels himselfe to make all fish that comes to the net for filthy lucre sake, least *his money not only perish* but perish with him, man and money sinck together, as a Father well improveth that Text, his traffique is in the fishers not in the ship of Pyrats: This is the true Minister of Iesus Christ, whose peaceableness and painefulnes are accompanied with humility, stooping within himselfe in all his desires; and howbeit true chalcedony shining from within, yet ever affecting the pale Berill colour on the out side: he well observeth that *humiliter vivere est efficaciter docere*, as a worthy Father notes; ô for learning enough to translate it into an English practice; the more ballace of this grace we can procure, the steadier, and surer we shall saile in this dangerous Sea-chardge. At any hand if pride prevaile, let not the pulpit know it: preach it not; let the pageant of fire-works find it selfe an ambitious pilat, where it will: Say, each of us with *Gregory* (if I forget not) give me a plaine ship, well compact and rigd for service towards a prosperous haven, rather then a gorgious vessell whose decks are only deckings, that ruffles forwards with imbroidered sailes, with painted masts, and guilded ropes into a desperat shipwrack.

These three vertues much enrich and grace a Clergie man, but if this Text will afford him a fourth, and honour him with discretion, also ye shall see him in a sort transfigured. *Simons* example is herein also liberall: he hangs at Christs lips, attends his advice, poyseth the waight of his authority, considers the

Matthew, R.

the efficacie of his word, ponders what he hath to do, and with whom he hath to deale; and so falls upon a good conclusion. First sounds and then sailes; and that is good discretion: Needs must this quality be precious as being the holy of-spring of those two rich faculties, Col. 1. 9. σοφία and εὐνοία πνευματικῆ, *wisdome and spirituall understanding*: the one the eye of that ἐπιστήμη (in that verse) whereby to discerne, the other the hand whereby to regulate every meanes and instrument for the best promoting our Masters worke, according to the severalls of persons, things, times, and places: of both these is discretion composed; the wise Actour steering, as it were, the Ministers ship: and managing the net well, according to all fit and due gages. This is part of the Morall of *Aarons embrodered coate*, being a kind of net-worke stiled by *Montanus Vestis oculata*, a robe of eyes. From whence its like that *antient*, in his golden speech to *Basil*, would have a Minister to be an *Argos of 600. eyes at least*: his office is to be a Seer; his embassage is visions, such as require vigilant eyes: he shewed wisdome above art that dismissed not such as are ποιμένες λαῶν, βεληφόροι ἀνδρες without an ἑχρὴ πανόχλου εὐδεῖν; they, above all, had need to have their eyes about them to episcopate wisely, what persons are averse; who teachable, who weake, who stronger, who straying from, who staying in the fould, the pulse of their inquiry lies deeper then the wrist; the reynes of their search must be *founded by skilfull injection of conjectures*, as that Father saith; and then discovery of the disease made, they must have skill, when and where to launce, seere, succour, and support: its the *word in due season* that *Solomon* so commends: its the *word in due season* that the Lord promises to put into the Ministers of his owne choice: Esa. 50. 4. There's season for precepts, season for threats, season for mercies, season for judgements, season for conceited Leviathans to shew them, what a meere nothing it is that they can performe as of themselves: season for weakelings to encourage them how much they can do in Christ: thers much in the season, not litle in the manner to be observed. *Nathans* mild reproofe cured the sore in *David*, but *Shimei* his scalding potion offended the patient and did but trouble the disease. I am bold

bold to think the Bishop in the Century had healed *Lodovicus* (wrong named) *Pius* his soule and saved his own head, had he used discreet opportunity and manner in his reproofe : and not abruptly, and at the table, before the Princes Minion, and his guests, taken occasion at his consent to begin to carve the fish at the head, to bid him begin to reforme the luxuries of his Province at his own uncleaneffe. The person and the fore both are too much for two eyes inquiry ; its easie, say your Physitians, to cure a man in *specie* : but to heale this or that man so aged, complexioned, disposed, affected thats the skill, if *Luther* faile not, who confessed he could sort cures easily for the maladie, hardly for the man. We may be sugar to a wounded *David* to stanch the blood and relieve the spirits, not so to a bloody *Sisera* : he must not have butter in a Lordly dish without a naile and an hammer of legall redargation. We must be sharpe Vineger, salt, leaven to the secure to preserve from putrification ; not so to the raw and greene-wounded Penitent, least *suendo scissura succedat peior*, the remedy be worse then the malady, as a discreet Father hath it. If the queasie stomach must have pills, they must be either gilded that children may so please the eye as not suspect the physicke ; or sugard well that the keckish palat may gulpe downe the cure before it feele the sower : Besides, its discretions part to reflect upon ones selfe, and attemperate all passages of instructions, exhortations, rebukes, &c. according to the spirit a mans selfe is of. Its one thing if he be naturally over-hot, as *James* and *John* at the village of *Samarina*, Luk. 9. 14 another if over-coole, like our *Simon* at *Antioch*, Gal. 2. 12. If a forward *Timothy*, there's a lesson prescribed him, 2 Tim. 4. 2. Rebuke, but withall, exhort with all long suffering : if a mild *Titus* ; there's his lesson also, Tit. 2. 15. speake and rebuke with all authority. Such a young fisherman that can so observe himselfe and his charge both, as to know, where, and when to let downe the net, where to sound, when to drag, when to flit and guide all his affaires with discretion is so worthy of encouragement, that if *Gregory* should feast him, he should drink as sweet as *Nectar*, and eate as worse then *Balsamum*, especially let discretion crowne the gray head, and manage the helme where aged

aged fishers let downe the net: yee; my aged brethren, have the advantage of long observation, (discretions best schoole) ye are the Phisitians that know all manner of Patients, passions, cures, seasons: ye are Oratours that have all the Oratours numbers for teaching, moving, winning; ye have it at your fingers ends to do al as *apte, commodè accommodatè* as *Chrysostome* himself can require. Let discretion mixe the ingredients and apply the potion: Put ye discretion to the bar; Set discretion at the sterne: If ye can (now aged Pauls) (notwithstanding discouragements of a thousand sorts) shew your selves like generous *olives in the house of God, bringing forth more fruit in age*, still putting forth your tired skill; and still with your aged eyes discern towards whom, when, and where to be meekely fulgent; and shine peace into drooping soules in *Moses* spirit: against whom, when, and where to be sharply fulgurant to dart reprooves into the steelest hearts in *Elias* spirit; and with wearied *Peter* at your Master Christs word, can resolve still to let downe your spirituall net: there will be a transfiguration, as I told you: *Moses*, and *Elias* with *Iesus* and *Peter* met againe together.

These are the Meditations, my learned brethren, which I thought service, at this time, and out of this Text to commend to your attention: praying for such your faithfull observations, that when you have all fished and are to give up your accompt and breath at once, and your soules shall be either flushed forth of your bodies by violent scarrings of bloody persecutions, as our *Simons* was; or by way of a drie death, shall sit upon your quivering lips at your last couch, ready to soare away to their finall pearch, they may not shruck to mount over to that great visitation wither amongst so many Intruders, that go & are not sent; Loyterers, that are sent and go not; Hinderers, that are sent doe goe, but fish not: Wanderers, that are sent, doe go, bestow their paines but quite another way: some in the bracks of contention with *Pannes* and *Iambres*, others in the thickets of prophanities as *Hymeneus* and *Philetus*: divers on the bancks of backsliding as *Phigellus* and *Hermogenes*; many floting on the tides of ambition, as windy *Diotrephes*; too many *Demasses* that prefer a hasty flight to golden *Tarshish* before an

an easie rode to populous *Nineveh* (*Therefore justly* have their *ships broken* (*as at Ezion Gebar*) you may come safe to shore; and with all the holy Prophets, Apostles, Confessors and Martyrs of all times, having tarried your Lords call (not ran perforce *Ahimaaz*-wise with a confused tale in the end) obeyed Christs charge with *Simon* by a holy entrance, a sincere proceeding, an undaunted resolving and a constant persevering; and that with all *peaceablenes*, *painefulnesse*, *lonelines*, and *discretion*, may in despite of all stormes, rocks, shelves, all ungodly persecutions, oppositions, imprisonments, martyrdomes of all sorts, discern your *Masters joy*, and *the end of your faith* attending your arrivall on the heavenly side of the shore, and after all escapes with full saile, make a strait cut into the Haven of blessed immortality.

As for you my Brethren of the Laetic, commonly best seene in your Pastors duties, it will sort best with your ease to compose out of your Ministers charges a fit glasse for observation & reformation of your selves: you may easiliest learne what you should be by reflexe upon what they ought to be, most familiar-

ly don in acting two things }
 1. Swimming to Gods net.
 2. Carrying your selves as fishes of the same.

The former is effected by three spirituall fynnes: *viz.* of *Attention*, *Supplication*, *Obedience*, rising (by good proportion) from what you first heard requirable in a Minister for the composing of his net. For the first, the same Lord that is the founder of an universall and effectuall preaching. *Mat. 28. 19. Go & make all nations disciples*, is the commander of a particular, and effectuall hearing: *Mat. 15. 10. Heare and understand*: but because its in vaine to open the eare, if the heart remaine lockt up; therefore the key of prayer must up to Heaven, that God would use his key of grace to open the heart (as of *Lydia*) to attend unto the things spoken from the Lord. If the Minister must have his *Propitiatory* and pray, as well as his Oracle, and preach (not the one single without the other) the people are to have as well their *oratorium* as their *auditorium*, both pray and heare, heare and pray. May any, with good conscience, up-

on purpose, absent themselves from the preaching of the Word in case they joyne with the Congregation only in prayer? Or can any iustifie before God their absence from prayer, so that they heare the Sermon only? Heare you must being the ordinary wene of faith's generation (its the testimony of an Apostle; *faith comes by hearing*) and pray you must being the ordinance of faithes augmentation; its the request of many Apostles: *Lord increase our faith*: Be sure then after the obtaining faith, not to lame it, for want of both closet prayer alone; domesticall prayer in your families, publique prayer in your Churches: But hearing and praying are not all the peoples charge: The leaven of the word must season, the odour of prayer must perfume the peoples conversation also: as Pastors are both to preach, pray, and practise in person (offer no other dyet to Gods people, but like good nources what themselves digest) so must the people, as good children draw in no more at the eare then they will in good earnest bespeake a blessing for. Pray over no more then they resolve to performe: But what must they do, what way must they take? The Minister himselfe may not choose away of his own; Christ is the way: This way he called upon a Disciple to follow; follow me, Mat. 8. 23. Vpon two more. Mat. 4. 18 follow me; upon *Matthew* the Publican, to follow: follow me, Mat. 9. 9. You must not walke in your own waies as the Prophets often reprove: *Be ye followers of God as deere children*, as *Paul* adviseth: and againe; *Be followers of me even as I also am of Christ*: Heare, pray, practise: that as you are the *Epistle* of your faithfull Ministers *written in their hearts, knowne and read of all men*: so you may be their steps troden in their lives *knowne and seene of all men*. This for your swimming to the net: For your well carriage of your selves therein, the Ministers charge leades you to your owne discharge in the practise of the same vertue, on his part required. In which respect, you see, we spare not our selves, but lay on loades of service where the Word thwacks it on. But what? Is all the burden for one end of the staffe? All the charge for the fishers, none for the fishes? Must Ministers be fishers al waies versed in the water, an element low, cople, cedent, and of the yeel-

yeelding side; and may the people turne Salamanders, make the fire of scalding and scorching their life and delight? Must only they *follow peace and ensue it*, and may all the world besides prevent it by provocations of offront, pursue it with chases of debate, and be guiltlesse?

Secondly, you heare what a work the Pastors life is; must the peoples be a sport? Ist the Ministers *woe* if he preach not: and the peoples *well done*, if they heare not, practise not? Certes, the *bread of life* that *endures to everlasting life*, must be laboured for, if Christ mistake it not. If *the bread that perisheth*, must passe through plough, harrow, mill, oven, so much sweat of man and toile of beast, every loafe and morsell of it, before it can be food: It's not likely the heavenly Mannah of your soules will drop into your mouthes, when you sleepe upon your backs: It's certaine if there be any reall labour under heaven, its a *labour so make ones election sure*. The contrary is equally dangerous for both soule and body: *He that laboureth not, must not eat*, and therefore, of necessity, starve. Besides, oh the grosse abuse of Gods profered grace in his Ministrie! oh the sad account the Minister gives up to God when his toile gaine nothing to the net! Sathans Anglers with lesse adoe, baite their rustie hookes with filthy grubs of lucre or gilded flies of seeming delight; and what a shull of prey of all sorts. Vsurers, Drunkards, Blasphemers, Wantons, filthy Packs, pel-mel, thick, and threefold hang by the gills; the God of the Sea sends his fishers all along the waters and rivers, not with a hooke, that teares the jawes, but an easie net: and they waite daies, nights, yeares, some ten, others twenty, divers as *Jeremy*. (Chap. 25:3) Three and twenty: and as they dragge up, they sincke their hearts, shake their heads, scarce one fish comes up. What a sceane in hell, what a funerall in heaven; what a pange to the Church to see Sathans Anglers, wicked Seducers, exorbitant Livers crowd and throng together with panniers heapt with greatest, choicest fishes, *Leviathans porpoise, &c.* And Gods fainting net-men, his faithfull Ministers come cribling behind with small twiggs thinly hangd with small Minowes and Loaches! Why els is it said *The great ones breake the yoke?* Why else doth the

2/ the Lord so *powre contempt upon the chiefe ones* and with meere
 0/ devision, agnominate upon them, Esay 1.23. שרר סור רים, as if he
 V/ should say Pillars! Caterpillars; builders, hileders, or as scorn-
 fully else as art can devise, but that ordinarily the greatest
 wealth is tumour'd up with the greatest swealt of Rebellion
 against the Lord? Why did the Church entertaine it with mi-
 racle praise if *any of the Rulers beleeve*? Why else saith our Sa-
 viour (by way of difference) *The poore receive the Gospel*? And
 why els is religion, faith and obedience usually sometime cast
 off to such as through sadnesse and melancholy know not what
 to do with themselves, or for paine and anxiety, are ready to
 fling back Gods present of life into his face, and dye to despera-
 test hazards? All this from a supine ease and security in very
 Sion.

Thirdly for humility. Must Ministers be *the meekest men in*
all the earth, become your very *servants for Christs sake*? and
 may people soare into high thoughts to the greater ruine of
 themselves, and disturbance of their Pastors? Must not *Mini-*
sters Lord it over Gods heritage, but gage their *praesse* to a *pro-*
desse (as Bernard to Eugenius) and ist seemely for the lowest
 of the heritage to Lord it over the Lords Stewards? Besides,
 experience shewes the highest grounds are least fruitfull, the
 highest thoughts least fertill; the stock must be cleft, nature's
 wild, and high top shred off, where Christs ympes take place;
the ingrafted word which is able to save the soule, must have
 mortified stocks, and be *received with meeknesse*, if the Apostle
 may be heard; neither doth *the high and excellent, who inhabi-*
teth eternitie teach any but *humble*, Psal. 25. 9. *dwell with any*
but with the contrite and humble spirit, Esay 57. 15.

Lastly for discretion (the dijudicating faculty betweene per-
 son, thing, and circumstance) Must that wit lie all in one kinde
 of braine? Doth not our Saviour give caveats to hearers, not
 only for matter but manner and end of hearing; *Take heed how*
you heare, for the manner? *Heare and understand* for the end
 of hearing? How is it that both manner and scope of hearing
 are so much perverted, and that cheerefullest heard, which is
 least understood? When the soule is invited to Gods table; how

Peters net let downe.

is it, that it sits and queasily or nicely picks, as if halfe the diet were offall and gives its *taster the care* (as *Iob* stiles it) leave to touch nothing, to attend no, not the pleasantest descant of the word unlesse it sound in a tone above capacity? Ist wisdome, to curse back to ones selfe (*as at Babel*) the now-blessing of diversity of tongues by affecting gibberish for familiar english? Shall the learned speaker desire rather to *speake five words with understanding to teach others, then ten thousand words in an unknowne tongue*? And ist discretion for an ignorant hearer, as in your usuall congregations, to affect the hearing of ten thousand words beyond his understanding, rather then five words in a knowne language? When the Holy Ghost bestowed cloven tongues, there were cloven eares to heare them. But why in your usuall audiences, where eares are all of a suite; should the dinne of that, which *Paul* calls Barbarian sound, be so stood upon? unlesse men were resolved against all knowledge and grace, for all ignorance and iniquity: loath to heare of their sins in their owne language, least shame or sorrow should hinder them from stealing to hell, besides the privity of themselves or others. But I breake of complaints, seldome welcome, although never so needfull, as the Historian hath it. I take leave with a friendly exhortation.

You see brethren of the Laiety, where the cost, paines, and care consists: ship and shore be of the Lords providing: his fishers are in the ship at work for you: seasons are attended, sailes raised, nets sunck, nothing omitted: its the fishes part but to salure the net: oh, if ever you will to the shore of Rest, accept of the offer, and improve others; love, and labour to your own advantage. Let your Pastours embassage of peace no longer work his wo, *that his soule dwells amongst enemies to peace*. Let his labours taken for you no longer send him to the Prophets weeping crosse to give up his sad accompt to your perill that he hath *spent his strength in vaine*. Let not his humility be your stirrup to reare you to insult over him or others. Let not his discretion be counted phrensie *as Pauls by Festus*: It will rise but poorly upon your accompt to make your Pastour complaine in the Apostles moane: *The more I love you, the lesse I am loved*.

Peters net let downe.

248

the *you*: cold joy to you, to make his *soule mourne in secret* to see all the love towards your soules openly bandied back with hatred: and more paines taken by you to damme your selves then he can take to save you: How much better, safer, easier, happier every way to behold *Christ Iesus* in his ordinance of the Ministry, discern this *Lord* in *Peters* ship: Heare him bid the net of his Gospel, to be let downe to your acceptance, and with all thankfulness accept of his blessed proffer? Yet the Lords motion holds: yet hee excepts not against your former failings; yet there's hope of being taken if you will. Why should you (like *nentes* or such like Sathans vermine) skout in the mud of your corruptions; and not by Gods fishers be gathered to the net?

Ob.

Sol.

Haply some of you have long weltred up and downe in the vast Sea of a licentious life, a sad estate. Notwithstanding Christ is entred the Sea, hath healed the waters, and according to the rest of the vision. *Ezek. 47. 10. Sent forth his fishers from coast to coast: from Engedi to En-eg-laim are nets spread forth to take the fishes of sundry kindes as of the great Sea exceeding many.*

Ob.

Sol.

Haply it may seeme to some impossible to be gathered, having many yeares swomme wilde in the Ocean of their corruptions: or, any way, to be accepted of God upon long putrifying in their abominations. Notwithstanding, if they will hasten to *feele that plague in their hearts*, (as *Solomon* phraseth it) not stay, till the Lord make good his threatnings against them (*Ier. 16. 16.*) to *send fishers and hunters in vengeance* to twitch and chase them out of their Rebellions: Let them not be dismayed: what confusion soever the Law hath threatned, there's net enough, salt enough in the Gospel whereby they may be gathered, seasoned.

Ob.

Oh, but some of us have groped 20. 30. 40. 50. 60. 70. yeares till stark blind in the darknes of error and disorder both: yet there's hope, if unbeleefe defeat us not: there were (blessed be the eye of his Majesties so universally diffused light over us) never so many shining stars in the firmament of our English Church for the enlightning of our soules, if we hasten to the light and linger not (worfe then *Lot* at *Sodom*) till Sathan quite blinde

Peters net let downe

blinde our eyes: But what if we be of those
rant (as *S. Paul* complaines of some) *have* our
Saviour moanes it) *and will not come to the light*. Dead
then darkned, a sad and ruthfull estate: howbeit, if by the life
of grace, and spirit of prayer that deadnes can be felt with Re-
luctation, that blindnes confessed with aggravation: yet there's
life in it, as we say: yet hope sits on the brim, put we on with
vigour, as at last plunge, towards the net: open we our eyes and
see; our hands and strive: lift we our last, and our *Lord*, in my
Text, supplies the rest, there's not only *light* but *life and immor-*
talitv brought to light through the Gospell. Yet you may be ga-
thered, enlightned, quickned, saved, supplication only is to *fall*
before the father of lights; that sith our condition in this life is, as
of fishes in a wild and perillous Sea: and since it hath pleased
him to send painefull fishers to spread his sacred ordinances as
so many nets to embarke us towards an heavenly arrivall, he
would incline our hearts to be enclosed within that net of his
own weaving committed to their hands: there to be preserved,
in the Saints communion, untill the *fulnesse of Jewes and Gen-*
tiles be come in: At which end of time though this militant
net shall break and be dissolved, yet not one of us, the fishes of
his owne taking, shall be lost, but each one from the sower
windes gathered by his Angells and jewelled up into a trium-
phant closure of glory, which, though never so full, shall admit
no rupture, no dissolution. To which only happy embarkment
be thou our seasonable conduct (ô heavenly Father) by thy gra-
cious spirit, through thy onely beloved Christ, to which ever
blessed Trinity in the indivisible Vnity of one Immortall, In-
visible, and only wise Deity be rendred all honour and glory,
praise, might, and majesty, from generation to generation.
Amen.

FINIS.

the Lord: cold joy to you.

25. Love to order

Ob.

Sol.

ob.

Sol.

ob.

INDEX

